

The Gospel Messenger.

"It was needful to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 3.

"I will take no man's liberty of judging from him; neither shall any man take mine from me."

Chillingworth.

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For the Gospel Messenger.

ON THE UNIVERSAL KNOWLEDGE OF THE TRUE RELIGION.

ONE of the most plausible objections against our holy religion is, its being known by so few of mankind. The proper answer is, that God, from the beginning, has made provision for the universal diffusion of religion, and that its not being so diffused, is to be attributed entirely to the perverse conduct of mankind. In the following essay compiled by a venerable layman of South-Carolina, long since departed, various facts are brought forward to show, that "most nations had opportunities of being acquainted with the Jewish religion, and of knowing the true God."

E.

In the first ages of the world, the revealed will of God was known to all mankind; and in succeeding ages, there hath still been sufficient means and frequent opportunities for all nations to come to the knowledge of it. The providence of God did so order and dispose of the Jews, that all other nations did hear of the miracles done amongst them, and heard of the Lord Jehovah; and had thereby opportunity to become instructed in the true religion; and there have ever been divers memorials and remembrances of the true religion amongst the heathen. The Saracens and other Arabians

were descended from Abraham, from whom they learned circumcision.

Melchisedeck was the servant of the true God. Job and his friends were princes, and had the knowledge of the true God. Chaldea and Egypt, the most famous and flourishing countries of those ages, had the true religion brought to them by the Patriarchs. St. Augustin says, that in his time, the country people about Hippo called themselves Canaanites.

The Jews were dispersed over all the known world, so that the miracles wrought amongst them, were known to all heathen nations, whereby they might come to the knowledge of the true God from India to Æthiopia.

The judgments upon Sodom and Gomorrah were so notorious, that they were universally known.

The letters which passed between Solomon and Hiram were extant in Josephus' time.

The Queen of Sheba came from a far country to Solomon.

The Philistines had often wars with the Jews, and consequently could not be wholly ignorant of their religion, and sufficiently felt often the judgments and anger of the Jews' God, especially when they had taken the Ark, which they were glad to return again with presents.

Ophir, whither Solomon's ships went, is thought to be in the East-Indies.

The advancement of Esther and Mordecai under Ahasuerus, and of Nehemiah under Artaxerxes, gave the Jews great authority and great opportunities of propagating their religion;

"from India even unto Ethiopia, over one hundred and twenty-seven provinces;" for this was the extent of the dominions of Ahasuerus. (Esther, i. 1.) And "the Jews were dispersed in all the provinces of the kingdom of Babylon. Chap. iii. 8.

King Solomon's dominions were very great: He reigned over all the kings from the river (Euphrates) even unto the land of the Philistines, and to the border of Egypt. 2 Chron. ix. 26. And his wisdom was every where magnified. And there came of all people to hear the wisdom of Solomon from all kings of the earth, which had heard of his wisdom. 1 Kings iv. 34. And all the earth sought to Solomon to hear his wisdom, which God had put in his heart. Chap. x. 24.

Hezekiah being distressed by Sennacherib, prayed to God for deliverance out of his hand: *That all the kingdoms of the earth may know that thou art the Lord God, even thou only.* And his prayer was answered so wonderfully that all might know and be astonished at it; for that very night the Angel of the Lord went out and smote in the camp of the Assyrians 185,000. 2 Kings ix. 35. That the Jews were to be kind to strangers, you may see in these texts: Deut. xiv. 21. Exod. xii. 19, 49, Deut. xxix. 11, Lev. xvi. 29, Deut. xxiv. 16, 22. Exod. xx. 10, and xxiii. 12. Lev. xxv. 6, Deut. v. 14, Deut. xvi. 11, 14. Lev. xvi. 29, and xxxi. 12, Exod. xxii. 21, and xxiii. 9, Lev. xix. 10, and xxiii. 22, and xix. 33, 34, Deut. x. 18, 19, Num. xxxv. 15, Josh. xx. 9, Deut. i. 16, 1 Kings viii. 41, 42, 43; 2 Chron. vi. 33. In the beginning of Solomon's reign, the strangers in the land were found to be 153,600, who were all men fit to be employed in the building of the temple; and the rest must be supposed very much to exceed that number, reckoning both sexes of all ages.

Cyrus, Darius, Alexander the Great, Ptolemaeus Philadelphus, Augustus,

Tiberius, Vitellius, sent victims to Jerusalem. The Lacedemonians, Athenians, Romans, &c. made alliances with the Jews. They were also in Arabia, and their religion tolerated in all places. Never any people were so industrious and successful in the propagation of their religion: they had their Synagogues for Divine worship, which men of all religions were admitted to hear, in all places wheresoever they dwelt, and strangers were kindly entertained, excepting those few nations that were by God's special command to be destroyed. Thus mightily prevailed the religion of the Hebrews, till the city and temple, by a Divine vengeance, (as Josephus often confesses,) was destroyed. And when the Jewish religion had its period, the Christian religion, which succeeded in the room of it, and was prefigured by it, soon spread itself into all parts of the earth.

The three great captivities of the Jews, viz: The Assyrian, by Salmanasser, in the year 721 before Christ; the Babylonian, by Nebuchadnezzar, in the year 607; and the Egyptian, by Ptolemaeus Lagi, in the year 320: which captivities occasioned many other lesser dispersions of this people, so that in our Saviour's time, there were Jews dwelling in all the principal countries of the world; these captivities and dispersions, I say, though they seemed to have been only the just punishment of a disobedient and corrupted nation, yet proved of infinite advantage to the rest of the world, which was excited and enlightened by those people, who were not worthy to inhabit their own country. By these, the world had the opportunity of looking into the Holy Scriptures, and of being informed both of the necessity and the nature of a Mediator; and by these, great numbers of proselytes were made, especially those called proselytes of the gate, whose principles being so conformable to the laws of true reason and nature, they were easily brought over to

Christianity; and it is generally thought, that of these were the greatest number of converts.* So that

* Proselytes (among the Jews) were such as were Gentiles by birth and descent, but conformed themselves to the Jewish customs, and were admitted into their religion: and these were of two distinct kinds, one called *Proselytes of the Covenant*, and the other, *Proselytes of the Gate*.—The first were accounted as real, though but adopted Jews, bound to the same observances with them, and conversed as freely with them, as if they had been so born; neither might they eat, drink, or deal with the Gentiles more than the other, lest they became unclean. They worshipped in the same court of the temple with the Hebrews, where others were prohibited entrance; and were partakers with them in all privileges, both divine and human, differing in nothing but their race and parentage. The usual way of the Jews making these proselytes, was by circumcision, baptism, and sacrifice, if they were males; and by only baptism and sacrifice, if females; as Maimonides and the chief of the Rabbins assure us. Baptism was an ancient custom among the Jews, and many ages before our Saviour's appearance in the world. The proselytes of the gate, were such Gentiles as were by the Jews admitted to the worship of the God of Israel and the hopes of a future life; but were not circumcised, nor yet conformed to the Mosaic rites and ordinances; being only obliged to the observation of those precepts which the Hebrew Doctors call the *seven precepts of the son of Noah*, and are recorded under the following titles:—"1st, To renounce idols, and all idolatrous worship. 2d, To worship the true God, the creator of heaven and earth. 3d, To shed no man's blood. 4th, To refrain from all unlawful lusts and mixtures. 5th, To shun all rapine, theft, and robbery. 6th, To administer true justice. 7th, Not to eat the flesh of any beast taken from it alive;" by which all cruelty was prohibited. These proselytes, though they were admitted to worship in the temple; yet, because they were uncircumcised, they were so far looked upon as Gentiles, as not to be admitted into the same court with the proselytes of the covenant; but were accounted as unclean, and had their particular court assigned them in their worship of God, which was called the *court of the Gentiles* and of the *unclean*. These latter were much more numerous in all parts of the Roman Empire than the former. Their conditions were more free and unconfined, and their precepts

partly by means of the dispersed Jews; partly by some open revelations and prophetic words put into the mouths of Gentile prophets, as Hydaspes, Trismegistus, and the Sybils, who were all very particular concerning Christ, (though these have been very much questioned by some modern critics, yet they were never fully disproved,) and partly by the exceeding growth of human learning, not long before our Saviour's birth, the whole world as well as the inhabitants of Palestine, was awakened into an expectation of the appearance of some extraordinary and wonderful person, who was to be exceedingly beneficial to all mankind. Particularly the Romans were alarmed upon every slight occasion, and once so terrified upon the noise of "Nature's being about to bring forth a King," that about the time of Augustus' birth, the Senate made a decree, (though never executed,) that no male born that year should be brought up; and those whose wives were with child, conceived great hopes, applying the prophecy to themselves, as Suetonius reports it. The like kinds of alarms and expectations are mentioned by Dion Cassius and Tacitus, as well as Josephus himself. So that there was a sort of an universal impulse, to call it no more, imprinted upon the minds of the whole earth, which was a Divine apparatus to introduce the Son of God into the world. So true was that prophecy of Haggai, which calls him the Desire, consequently the Expectation of all nations.

Such were the expectations, and such the circumstances of the world about the time of our Saviour's appearance; the state of the Roman Empire and of learning being at the highest, and the state of the Jews and of all religion at the lowest, there was, there-

more easy and natural than the other; and their principles fitting them for the reception of the gospel, they became the most apparent cause of the first great spreading of Christianity.

fore, great need of a further revelation and reformation.

For the Gospel Messenger.

A DEATH-BED SCENE.

SOME time ago, I was called upon in the night to visit a young man, whose physician had declared that he had but a few hours to live. On receiving this melancholy, and in some measure, unexpected information, he consented to see a clergyman. I found him in a dying condition, with cold extremities, and without pulse at his wrists. His mind, although somewhat alarmed at the near approach of death, was yet strong, and otherwise composed.

Perceiving his end to be fast approaching, I inquired into the state of his feelings and his hopes, and endeavoured to direct his thoughts at once to the great atonement made for sinners. He listened with attention, and professed to rely upon the Saviour alone for salvation. I then spoke to him of the corruption of our nature; of our proneness to sin; of the necessity of a sincere confession to God of sins past, and a hearty repentance of every thing in which we had offended our good and gracious Creator. I urged him to recall to mind, if possible, the sins which he must be conscious he had committed, and to implore the forgiveness of God, through the merits and intercession of a crucified Redeemer.

Having listened to me for some time, he very seriously said, "he had never offended God!" I here interrupted him by repeating the awful declaration of an apostle: "If we say that we have no sin, we deceive ourselves, and the truth is not in us;" (1 John, i. 8;) and told him, that the very supposition of his never having offended God, was, itself, a sin. I then explained to him, that when the scriptures speak of the sinfulness of man, they do not allude in every instance,

to adultery, murder, or other great and vicious violations of the moral law; but to numberless acts, and even thoughts, which militate against the laws of God, or the duty we owe to our neighbour. Here he repeated his assertion that "he had never offended God." As this appeared to me rather the effect of religious ignorance, than of a pharisaical, self-righteous spirit, I told him, that I would endeavour to convince him, from his own account of himself, that he was not without sin, and, therefore, that he *had* offended God. I must here observe, that I was unacquainted with the young man, and derived my information altogether from the answers he made to my inquiries. I proceeded: You have never, as I understand you, made a profession of religion; you have but seldom attended public worship; you have, consequently, cared nothing about the ordinances of religion, which God has left with his church, as means of grace to repentant sinners. You have then lived "without God in the world;" (Eph. ii. 12;) you have not loved him supremely, as the chief good, but have broken a positive commandment; "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. xxii. 37.) That you have been baptized, is probably owing to the pious care of your parents, or some of your friends; but when your Saviour, in whom you profess to believe, commanded you to receive one of his sacraments "in remembrance of him," (Luke, xxii. 19,) you never obeyed him. Is it not reasonable that God should be offended with you for these things?

The scriptures declare, that "without holiness no man shall see the Lord." (Heb. xii. 14.) Have you been "holy in all manner of conversation." (1 Pet. i. 15, 16.) I ask you, as a dying man, who will soon stand in the presence of your Judge, who knows the secrets of your whole life, whe-

ther you can say that your life has been holy? What says St. Paul? "The works of the flesh are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Gal. v. 19—22.) Now compare the life which you have led, although, probably, not marked by any grossly vicious act, with the life required by the gospel of the Son of God, and what a woeful difference will be found. The one requires obedience to the word of God, the other has been obedience to the world; and we are told that, the "friend of the world is the enemy of God;" (James, iv. 4;) because, "the whole world lieth in wickedness." (1 John, v. 19.) Disobedience to God's laws, is not a matter of trifling importance, but is ruinous in the extreme; for "the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire; taking vengeance on them that know not God, and that *obey not the gospel*." (2 Thess. i. 7, 8.) What does the gospel require of Christians? A disengagement from the vanities, and follies, and vices of the world, and a longing after the things of heaven. It requires public and private prayer, chastity, temperance, humility, reverence for the name, and the house of God; charity, which includes benevolence and alms-deeds; forgiveness of injuries, love of our fellow-men, &c. and St. Paul adds: "Repentance towards God, and faith towards our Lord Jesus Christ." (Acts, xx. 21.) Repentance implies things to be repented of. And St. Peter declares, "that the Lord is not willing that any should perish, but that all should come to repentance." (2 Pet. iii. 9.) Now *all* could not come to *repentance*, if *all* had not *sinned*.

Whatever blessing you have received at the hand of God, in the course of your life, he has graciously bestowed, that "the richness of his goodness, and forbearance, should lead you to repentance." (Rom. ii. 4.) If you have never offended God, you have no need of repentance; but then St. Paul declares repentance to be essentially necessary; "for godly sorrow worketh repentance to salvation." (2 Cor. vii. 10.) To go back to St. John, "if we say we have *no sin*, we deceive ourselves, and the truth is not in us. Without repentance there is no salvation; for as our sins are unrepented of, they necessarily remain, and we are deceived, and lost. Can you lay your hand upon your heart and say, that you have been as virtuous, as pious, as good, in all respects, according to the Scriptures, as you might, and ought to have been? You certainly cannot. Then you must acknowledge that you have given God sufficient cause of offence. You are told, to "be perfect, even as your father which is in heaven is perfect;" (Matt. v. 48;) that is, it is our duty to endeavour to obey the gospel as perfectly, as the imperfections of our nature, and our condition in life will permit. Of these things, however, God will be the judge. We must never be satisfied with ourselves, or our religious attainments, while any scriptural duty, within our power, remains unperformed. If there be any Christian obligation which we could, but have not, discharged, we have omitted a duty, for which we shall one day have to give an account.

But give me leave to inquire; why you rely for eternal happiness, on the Saviour? If you never offended God, you are not a sinner, and do not stand in need of a Saviour; for the Son of God came into the world to "save his people *from their sins*." (Matt. i. 21.) "He came to save *sinners*." (1 Tim. i. 15.) If you have not sinned, then the Saviour did not die for you, and you are without a

Saviour, and without a Saviour there evidently can be no salvation; "for there is none other name under heaven given among men whereby we must be saved, but the name of Jesus Christ." (Acts, iv. 10. 12.) As "all have sinned, and come short of the glory of God;" (Rom. iii. 23;) Jesus Christ "tasted death for every man." (Heb. ii. 9.) He therefore commanded, "that repentance and remission of sins should be preached in his name." (Luke. xxiv. 47.) If there be no repentance, there will be no remission, and if no remission, no salvation. This is the awful dilemma into which your self-confidence has led you. But I trust in God, that you will be convinced of your sinful condition, and with the Publican in the Gospel, "smite upon your breast and say, God be merciful to me a sinner." (Luke, xviii. 13.) This is the frame and temper of mind to which you must come, if you hope for pardon in the world whither you are hastening. There is mercy offered you on repentance. "The blood of Jesus Christ cleanseth us from all sin." (1 John, i. 7.) He is mighty to save; and "he who confesseth and forsaketh his sins, shall have mercy." (Prov. xxviii. 13.) "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John, i. 9.) May your understanding be enlightened by the Holy Ghost; may he lead you into all truth, convince you of sin, and bring to your remembrance the things wherein you have offended God; may he give you the comfort of his grace, in this your hour of need, and support you with the cross of Christ, through the dark valley of the shadow of death.

I now invited him to join me in prayer, which he appeared to do with earnestness. After having been with him for more than an hour, and finding him sinking fast, exhausted by his effort to converse, I "humbly commended his soul into the hands of a

faithful Creator, and most merciful Saviour," and took my leave. He complained of drowsiness, and desired to be left undisturbed. He remained perfectly silent, apparently free from pain, and in less than three hours, breathed his last. I have no evidence that he changed his opinion.

This sketch of a death-bed scene, would not, perhaps, be worthy of notice, if it did not afford additional evidence of the self-delusion of fallen man, of the necessity of an early preparation for eternity, upon scriptural principles, and of seeking for the spiritual assistance of a clergyman, while there is time to explain and to urge the whole counsel of God, before the last scene arrives; when so many things conspire to distract the mind with doubts, and fears, and delusion, of the most dangerous kind, to a dying man. "It is a fearful thing to fall into the hands of the living God." (Heb. x. 31.) It is an awful thing to leave the world, without a reasonable, scriptural, hope of pardon and peace, through the appointed means of grace; and under the influence of our own conceits, instead of the "righteousness, and peace, and joy, of the Holy Ghost."

And O! Gracious God, as thou hast "commanded all men every where to repent," (Acts, xvii. 30,) may we in this, and in every other of thy commandments, sincerely obey thy word, to thy honour and glory, and the salvation of our souls, through Jesus Christ of Lord.

CLERICUS.

For the Gospel Messenger.

THE TRUTH OF CHRISTIANITY.

THE truth of the Christian religion is usually proved by the miracles recorded in the New Testament; by the evidence of history, and by the supernatural interposition, which is so clearly discernable in the religion it

self, and therefore called the "internal evidence;" but, perhaps, the evidence adduced from the sufferings of the Apostles, the constant companions and disciples of our Lord, comes more immediately home to the understanding and feelings of the generality of readers.

Men in the exercise of sober reason, must have a clear and perfect knowledge of a most important fact, before they will lay down their lives in confirmation of its truth. From the known character of the Apostles, and from their condition in life, they could have had no prejudices which the Christian religion could have flattered or promoted. In believing the Saviour's doctrine, they could not have been imposed upon by their Master; their connexion with him was of too intimate a nature to allow of their being deceived. What they relate, therefore, is "worthy of all belief." As they were not themselves deceived, so they could have no possible reason for wishing to deceive the people among whom they travelled, and to whom they preached the Gospel of salvation. No earthly benefit could accrue to them, by endeavouring to persuade men of the divine origin of the religion they taught; for their Master told them plainly, that, in this world, nothing awaited them, but imprisonment, stripes and death.

The only reward which he promised them, was to be received in another world. By the sacrifice of truth, or, in other words, by abandoning the religion of the Saviour, they could at any time have saved their lives, but by preferring martyrdom to a denial of their Saviour, they showed their integrity to God, notwithstanding their conduct appeared foolish to men. If life without the favour of God, had been their desire, they might have escaped the most cruel sufferings, and obtained the good opinion of the world. But as they hoped for salvation in the world to come, through the merits and the promises of their

crucified Master, they could not relinquish this hope for any earthly advantage. As they firmly believed in the truth of the religion which their Master came down from heaven to teach, they did not dare to die with a lie in their mouths, or to live with a perjured conscience, by denying his character and his office. They did not die in support of a speculative doctrine, or in confirmation of any human institution; but in attestation of facts, of which they were competent and credible witnesses. Their zeal was founded on personal knowledge. They could no more doubt the evidence of their senses in the things which they had seen their Master perform, and which they had heard him teach, than they could deny the light of the sun; but because they would neither deny this evidence; nor declare that Jesus Christ was an imposter and themselves liars, they were cruelly and ignominiously put to death, by heathen and by Jews.

It may, perhaps be interesting to some of my readers, to see a brief statement of this fact. This, will serve to show, how great they must have considered the truth for which they willingly died, and how inestimable the heavenly prize for which they contended with the powers of darkness. The following is taken from Bishop Beveridge.* His authorities are likewise transcribed, that scholars may consult the originals.

1. "*St. James the Great*, was slain with the sword, Acts 12. 2; Euseb. Hist. Eccl. l. 2. c. 9. l. 3 c. 5. et. Suid. in voc. Herodes.

2. "*St. Peter*, was crucified at Rome, by Nero; Euseb. Hist. Eccl. l. 3. c. 1. et. Chronic. p. 162; Lact. Instit. b. 4. c. 21; Tertul. de Præscript. adv. Hæres. c. 36. et. Scorpia. c. 13; Sulpic. Sever. Hist. Sacr. l. ii. c. 41; Lips. de Cruce, l. iii. c. 8.

3. "*St. Matthew* preached in Ethi-

* Thesaur. Theol. I. p. 29, 30, 31, Ox. 1816.

opia, and was most probably martyred at Naddaver, as Venantius Fortunatus, and from him Baronius testifies. Bar. Martyrol. ad diem Sept. 21.

4. "*St. Andrew*, at Patræ in Achaia, by order of the proconsul Egeas, (Baron. Martyrol. Nov. 30,) where he readily embraced his cross, or tree, before he suffered upon it. Chrysol. in St. Andr. Sermon. 133; St Bernard. in Declamat. infine lib. de Duplice Martyrio, St Cypr. ascript. p. 40.

5. "*St. Philip* was stoned to death at Hierapolis in Phrygia, vid. Euseb. Hist. Eccl. l. 3. c. 31. l. 5. c. 24; Chron. ann. 12. Claudii. However, Simeon Metaphrastes gives another account of his death; Lips. de Cruce, l. 3. c. 8. and Baron. Martyrol. ad Maii. 1.

6. "*St. Bartholomew* was beaten with clubs, and his skin flayed off, in Armenia, Baron. Martyrol. Aug. 25.

7. "*St. Thomas* was slain with a dart, or lance, at Calamina, in India, since called Malopur, and by the Portuguese, Citta di S. Thoma, Maff. Hist. Indic. l. 2. p. 85. Niceph. Hist. Eccl. l. 2. c. 4.

8. "*St James*, surnamed the just, was cast headlong from the temple; but not being quite killed by the fall, was stoned by the multitude, and had his brains beat out with a club, Euseb. Hist. Eccl. l. 2. c. 23. l. 3. c. 5. l. 4. c. 22.

9. "*St. Jude*, called also Lebbaeus and Thaddæus, is related by Nicephorus to have died quietly and peaceably at Edessa, Hist. Eccl. l. 2. c. 40. but Dorotheus makes him to have been slain at Berytus in Phœnicia. App. in Bibl. Patr. tom. 3. p. 148.

10. "*St Simon*, the Canaanite, is related in the Roman Breviary, Oct. 28, to have suffered martyrdom, together with St. Jude, in Persia; but the Greek Menology testifies him to have been crucified and buried in the Isle of Britain; ad diem 10 Maii.

11. "*St Matthias* is agreed on all hands to have suffered martyrdom, though as it is not certainly known

where, so neither after what manner he died. The Greeks say, he was crucified, Menæ. Græc. ad diem 9. Aug. apud Bolland. de Vit. SS. ad Feb. 24. tom. 3. p. 433. Though others say he was stoned, Martyrol. impress. Colon. 1490. Feb. 24.

12. "*St John* was cast by Domitian into a cauldron of boiling or flaming oil, which showed his readiness to die for Christ, as much as if he had actually been put to death, and was in some sense a greater testimony to the truth of the doctrine, by reason of the miraculous deliverance wrought for him out of his excessive danger. Besides that, he farther confirmed his doctrine by his banishment to Patmos, which was another sort of martyrdom; Tertull. de Præscript. adv. Hæres. c. 36. Euseb. Hist. Eccl. l. 3. c. 18. And accordingly, though he died afterwards a natural death at Ephesus, Eusebius, nevertheless, gives him the title of martyr, l. 3. c. 31. and l. 5. c. 24."

Reader! Let me entreat you, whoever you may be, to beware how you reject, or disobey, the gospel of the Son of God. Remember, that it was in attestation of its celestial truths, that these holy men endured the fiery trial of persecution, and cheerfully shed their blood. Let me entreat you to be assured, that if you do not live in conformity with this gospel, it will be to you the cause of death, as it was to the Apostles; but with this awful difference, that death to them was merely temporal, and ended in the grave, but yours will be eternal in the world of spirits. Reader! think of this whenever you open the Book of God.

H. C.

To the Editors of the Gospel Messenger.

ON CATECHISING.

Messrs. Editors.—I have the pleasure to send you the opinion of that learned and enlightened admiralty, and ecclesiastical judge, Sir Leoline

Jenkins, on the subject of Catechising. It is to be found in his charge to the clergy of the diocese of Canterbury at his visitation as Judge of the prerogative court of Canterbury.*

G.

CATECHISING.

There is another thing which I most earnestly recommend to you, partly as the best antidote and preservative against the irreligion and wild opinions now reigning among us; partly as a noble instance of your charity and condescension towards those that most need your help, and of your submission to the wisdom of the church; that is, that you apply yourselves to the catechising of youth every Sunday in the afternoon: this the Canons enjoin most expressly. The church has prepared an excellent form to your hands, wherein you are to instruct and examine the younger and more ignorant sort of people; and I will not be so injurious as to think, any here wants either reason or conviction to persuade him that it is a duty indispensably necessary. If we consider who they were that first fell away from the church, and were given over to strong delusions, and carried away with every wind of doctrine, we shall find them to be such as had been never taught the first principles, and the true grounds of our religion. On the other side, let us consider how Papists, Presbyterians, and Ana-Bap-

tists, came to be so firmly rooted in their opinions, and to increase in the numbers of their proselytes; they do not preach as publicly as you do, at least not so frequently; and I am sure not so well by many degrees, as even the generality of you do, either to the convincing of the understanding, or prevailing upon the affections. I can give you no reason for it, (and would gladly learn the true reason from any man here,) but that first their teachers live regularly and strictly, mingle sparingly with the men and business of the world, so as to give no scandal to those that are without; and so far they are richly worth our imitation. They instruct their followers most diligently in the grounds of their opinion; they shew them the pretended beauties and advantages of their persuasions, not so much by general discourses, as by private applications. So that take their disciples and our novices, and compare their proficiency together, theirs, I am sorry to say it, but so it is, can give infinitely a better account than ours. Theirs, though but of very ordinary talents and capacities, are full grown men in their tenets, can dispute of the highest points; and ours (though as ripe and forward as they in other respects) do seem but very babes, even in those matters which most nearly concern their salvation.

This, gentlemen, is the visible fruit, the undeniable effect of catechising; especially where the teacher, by way of comment, is pleased to familiarize himself to the meanest capacity. May we live to see the like methods of a winning condescension, a charitable converse and familiarity used among ourselves, and we may boldly expect far more excellent fruits, and far more glorious effects, than any of those separatists now enjoy. In a word, sirs, if you would have a church of men, you must set up for a church of children; and that you cannot expect to obtain, but by this method; for I dare appeal to every one's ob-

* *Note.* Sir Leoline Jenkins, LL.D. was born in Glamorganshire, in 1623, and was educated at Jesus College, Oxford. At the restoration he was chosen fellow, and soon after, principal, of his college. In 1663, he was appointed Commissary of Canterbury, by Archbishop Sheldon. In the following year he was made Judge of the Court of Admiralty, and in 1668, Judge of the Prerogative Court of Canterbury. He was appointed Ambassador to the Hague in 1679, and was several times elected to Parliament from the University of Oxford. On the accession of James, he was made a member of the Privy Council; and died Sept. 1, 1685. *Ed.*

servation here, whether they have found any thing, next to the preventing, assisting and restraining grace of God, that has kept us from running into false and erroneous opinions, so steadily, so effectually, as the early prepossession of our Church Catechism, and the care and example of our parents recommending it unto us.

SIR L. JENKINS' OPINION OF THE LITURGY.

Another thing which I have in special charge from my Lord of Canterbury to recommend unto you is, that you would daily use the Liturgy of the Church with all possible devotion and solemnity, in all its offices, and at all the appointed times; not presuming to curtail any part of it in favour of your own inventions, or upon any other occasion whatsoever. There are many arguments to induce men to have a special regard for our Liturgy, and to value it as a principal part of that sacrifice, which the church offers in the house of God. I shall forbear to tell, you of the clergy, how excellent the composition is, how devout and humble the Confessions, how grave and divine the Absolutions, how pathetic and comprehensive the Prayers and Supplications, how sweet and exalted the Hymns and Thanksgivings, how charitable and compassionate the Intercessions for all sorts of men; in a word, how excellent and divine the matter, the method, and the decorum of our whole Liturgy is. So that neither Rome nor Muscovy, Osburgh nor Amsterdam, have any thing in their public services, that can enter into comparison with it. And as I do but glance upon the excellency of it, (which would afford an endless theme,) so I shall speak very little of the merit and fate of it, which ought surely in some measure to enhance our value of it: so true a friend, (as I may term it,) and so constant a martyr of our church and religion. It

has undergone the fate of the great Catholic Verities, it has been crucified between thieves, upon the right hand and upon the left, as all the Articles of our Nicene Creed have been.

To the Editors of the Gospel Messenger.

IF it be not inconsistent with the arrangement of your work, and you should approve of the plan, I will occasionally furnish you with a few articles picked up in the course of my reading, and probably, now and then, but certainly not often, I may add some small matters of my own. The variety of information which such a plan affords, will, perhaps, be interesting to general readers, and particularly the young, who may be disposed to pass over the more serious and important essays with which your pages are, in a great measure filled.

It is not my purpose to observe any method in the arrangement of the subjects I may select, but they will be taken nearly as they come to hand.

ADVERSARIA, NO. I.

An example of the sublime in the contemplation of infinite space and eternity. "In vain do we pursue that phantom time, too small, and yet too mighty for our grasp; when shrinking to a narrow point it 'scapes our hold, or mocks our scanty thought by swelling out to all eternity: an object unproportioned to our capacity, as is thy being, O thou Ancient Cause! Older than time, yet young with fresh eternity? In vain we try to fathom the abyss of space, the seat of thy extensive being, of which no place is empty, no void which is not full." *Shaftsbury*.

Peroration. The following peroration is found in one of Dr. Ogden's Sermons on the Articles of the Chris-

tian faith: "Let this suffice. Embrace the offer of life; fly from the wrath to come. You know not the plan of infinite government, what the order of God's universe admits, what eternal wisdom counsels, or supreme rectitude requires. Say not within yourselves, If he desires that I should be happy, he can make me so. He can do every thing that is right and fit to be done; and nothing more. He desires you to be happy, and it is therefore he does so much, and, for any thing you know, all he can do, to effect it. He is your friend and your father: but, in this respect, like your parents upon earth; he can only lament over your calamities, if you resist his goodness, and are resolved to perish in spite of all the efforts of omnipotence.

"For your own sake, and for the sake of those who love you, not only on earth, but above, the blessed angels, the Holy Trinity, return to yourself, to a sound mind, to the exercise of piety, and the practice of all virtue: for there is joy in heaven over one sinner that repenteth."

Psalm CXXXIII. The following version of this beautiful Psalm, is a translation from the Latin of Buchanan, by Dr. Gregory:

"Sweet is the love that mutual glows
Within each brother's breast;
And binds in gentlest bonds each heart,
All blessing, and all blest.

Sweet as the odorous balsam pour'd
On Aaron's sacred head,
Which o'er his beard, and down his vest,
A breathing fragrance shed.

Like morning dews on Sion's mount,
That spread their silver rays;
And deck with gems the verdant pomp
That Hermon's top displays."

On the doctrine of Election. The remark of that venerated martyr, Bishop Ridley, on this subject, it has been well observed, ought to be written in letters of gold. "Sir, in these matters I am so fearful, that I dare not speak further. Yea, almost none

otherwise than the very text [John iii. 8.] doth, as it were, lead me by the hand." The text, says the Christian Observer, refers not so much to the selection of subjects for divine grace, as to the mode of its operation.

Miracles. When the Jews attribute the miracles of our Saviour to the power of magic, *they prove the facts* without disproving the cause to which we ascribe them. *Bishop Horne.*

Bishop Horne at College. It is said of this eminent Prelate, as it was of Bishop Bull, that his favourite amusement at Oxford, was agreeable conversation, which he continued to enjoy to the end of his life. "I wish," says his Biographer, that "every young man who is intended for a scholar, had some good or some necessary reason for not being led away by any sort of recreation. It was of service to his mind that he was no fisherman, no shooter, no hunter, no horseman: the cultivation of his understanding was therefore carried on with less interruption, and his improvements were more rapid."

Horne's Works, I. p. 169. Lon. 1809.

Faith and Works. Works without faith, are like a suit of clothes without a body, empty: Faith without works, is a body without clothes, *no warmth, no heat*: works without faith, are not good works, and faith without good works, is as good as no faith, but a dead faith. Then only are they themselves, when they are together; *what God hath joined, let no man put asunder.* *Bp. Henshaw's Meditations.*

Osterwald's advice to the clergy. The means to make yourselves beloved, I comprehend under these six maxims:

1. A good life: 2. Being gentle, obliging, and equitable: 3. Behaving with prudence: 4. Never forsaking your office: 5. Discharging it as you

ought: 6. Having courage to speak when you ought, and give private admonitions. *On the Exercise of the Ministry.*

—
On the exertions of pious Ladies.

The persons to whom we presume to allude are of that sex, in which, perhaps, most piety is to be found, and who are in so many respects essentially advancing its cause.

May not those large portions of time, and strength, and spirits, so generously spent abroad by zealous Christians, in the most noble exertions of religious charity, be sometimes suffered to entrench, in some measure, upon the imperious calls of domestic life, upon those pleasing and sacred duties for which HOME is a name so dear? May they not be so exhausted by external concerns, that they may be in danger of entering with diminished interest on the retired exercises of the closet. All business, even religious business, is apt to produce a hurry and bustle in the mind, and an agitation in the spirits, which the most serious persons lament, as being attended with some disqualification for personal improvement. "My mother's children gave me their vineyards to keep, but mine own vineyard have I not kept," was the pathetic lamentation of the Ancient Church. They had engaged her in labours and difficulties which she feared had in some measure impeded the progress of her own spiritual concerns. It was in her own house, at Bethany, that Mary sat at the feet of Jesus. We fully admit, however, not only the complete *compatibility*, but the *expediency*, of uniting what we owe to those abroad, and to ourselves and families at home; the highest characters are those who combine both.

There is no part of Christian duty which more requires us to look well to the motive by which our actions are set a-going. It is of importance to examine whether our most useful, if busy, pursuits, are not influenced

by a natural fondness for bustle, an animal activity, a love of notice. Whether even the charitable labours grow not more from a restless spirit than from real piety. Let us observe, however, that though these defective motives may at first excite the zeal of some, yet by a perseverance in well-doing, assisted by humble prayer, the motive may at length become as pure as the act is undoubtedly, right.

If like the females attached to the new school of theology, they deserted the established proprieties, and prescribed decorums, which have ever been considered as the safeguard, as well as the ornament, of their sex; if they assisted to propagate novel opinions; if they undertook to share the office of directors in spiritual concerns; if they diverted to public purposes, the talents given them for the more appropriate and subordinate, but not less useful offices of private life; if they attempted to clear difficulties in divinity, which the wisest and most learned men had approached with awe and reverence, and had receded, for fear of "darkening counsel by words without knowledge;" if they undertook to decide between contending creeds while they considered the commandments as antiquated—new modelling the one and rescinding the other without ceremony; if they allowed themselves to determine the right and the wrong on points too abstruse, not only for female, but even for human intelligence, to decide upon, and to get rid of those they did not like, or did not comprehend; if they had quitted plain, practical, intelligible religion, for misleading theories, and, like the apostate Galatians, "removed from Him that called them into the grace of Christ unto another gospel;" if all these things had taken place, then they would indeed deserve even more censure than they have incurred; then, though we should pity their error and lament their apostacy, we should be among

the last to apologise for the one, or excuse the other. *Hannah More's Moral Sketches*, vol. I. pp. 175—186. COACTOR.

From the Christian Journal.

REMARKS ON
"EPISCOPACY, A CAUSE OF THE REVOLUTION."

THE first of the following articles was republished from a late work, entitled "*Annals of the American Revolution*," in the Connecticut Courier of the 12th of January last. The answer appeared on the 9th of February in the same paper, and as the "*Annals*" will probably be read by many persons who will never see the Courier, it is proper that the public should be furnished with an answer.

The writer of this communication has not yet had an opportunity of examining the "*Annals*" referred to; he therefore cannot state whether the author has made any explanatory remarks in introducing this remarkable letter to his readers: whether such remarks are made or not, it certainly is an evidence of great want of judgment, (to say nothing worse,) to insert in a work which professes to be a correct history of the American revolution, statements which are false in fact, but which will go down to posterity with the sanction of great names, and will have a tendency to bring odium on a highly respectable portion of the Christian community, because maintained by a person who once held the first office in the government of the United States.

To those who have not been accustomed to examine into the secret springs by which the human mind, in its different evolutions and revolutions, is affected, it may appear somewhat surprising, that the same man who, in 1815, could use the language contained in the following letter, should, thirty years before, have exerted himself to introduce into America

that form of government from which such dreadful consequences had been anticipated, and should have been complimented by the bishop of Pennsylvania, because, "in every instance in which his personal attentions could be either of use, or an evidence of his respect and kindness, he continued to manifest *his concern* for the interests of a Church, of which he was not a member." (See *Bishop White's Memoirs*, pp. 9. 15. 20.) The readers of the Christian Journal will be much gratified, it is believed, with the accompanying reply, from the pen of a clergyman, who happily has ample means of rebutting the assertions of his opponent, and whose exertions in the cause of the Church have not, heretofore, been unsuccessful.

PRO ECCLESIA.

Quincy, December 2, 1815.

REV. DR. MORSE,

If I ever comply with your request, I must make haste and employ the few intervals of light which my eyes afford me.

Where is the man to be found at this day, when we see Methodistical bishops, bishops of the Church of England, and Bishops, Archbishops, and Jesuits of the Church of Rome, with indifference, who will believe that the apprehension of Episcopacy contributed 50 years ago, as much as any other cause, to arouse the attention, not only of the inquiring mind, but of the common people, and urge them to cease thinking on the constitutional authority of parliament over the colonies? This nevertheless was a fact, as certain as any in the history of North America.

The objection was not merely to the office of a bishop, though even that was dreaded, as the authority of parliament, on which it must be founded. The reasoning was this: The archbishops and bishops in England can neither locate and limit diocesses in America, nor ordain bishops in any part of the dominions of Great Bri-

tian, out of the realm, by any law of the kingdom, or of any of the colonies, nor by any canon law acknowledged by either. The king cannot grant his *congé d'élire* to any people out of his realm. There is no power, or pretended power, less than parliament, that can create bishops in America. But if parliament can erect dioceses and appoint bishops, they may introduce the whole hierarchy, establish tithes, forbid marriages and funerals, establish religion, forbid dissenters, make schism heresy, impose penalties extending to life and limb, as well as liberty and property.

Here, Sir, opens an extensive field of investigation, even for a young historian, who might be disposed to undertake so laborious an enterprise. The opinions, the principles, the spirit, the temper, the views, designs, intrigues, and arbitrary exertions of power, displayed by the Church of England at that time towards the dissenters, as they were contemptuously called, though, to speak correctly, the Churchmen were the real dissenters, ought to be stated at full length. The truth is, that the Congregationalists, the Presbyterians, the Anabaptists, the Methodists, or even the Quakers or Moravians, were each of them as numerous as the Churchmen; several of them immensely more numerous, and all of them together, more than fifteen to one.

In Virginia the Church of England was established by law, in exclusion and without toleration of any other denomination. The British statute, called *The Act of Uniformity*, was acknowledged as law, and carried into execution by the magistrates. It is worthy of inquiry, whether the same law was not in force in Maryland, the Carolinas, and Georgia. In Pennsylvania, the Quakers, the Presbyterians, the German Lutherans and Calvinists, the Anabaptists, the Methodists, the Dunkers, the Menonists, and Roman Catholics, were so numerous, and the Church of England

so few, that the latter found it difficult to support their cause; and the ridiculous incurvations and tergiversations of the Proteus Dr. Smith, and that other weaker Proteus, Du Shee, [Duché,] and the bigotry of Coombs, showed their awkward struggles to preserve their cause from contempt. Dr. White, now bishop, then young, behaved with uniform candour, moderation, and decorum.

In New-York, the Church of England displayed its essential character and intolerance. The royal governors, counsellors, judges, &c, had such overbearing influence, that they dared to grant large tracts of fertile lands to the Churches of England, and laid the foundation of the ample riches they still hold; while no other denomination could obtain any. Even Dr. Rogers' congregation, of New-York, numerous and respectable as it was, could never obtain a legal title to a spot to bury their dead. The writings of Livingston and Smith furnish evidence enough of the spirit of those times. Great exertions were made in New-York to propagate Anglican Episcopacy in Connecticut; and the famous Dr. Cutler, and the more famous Dr. Johnson, and his still more celebrated son, were employed with success in that service. With such success, indeed, that an English church and an Episcopal minister soon appeared in all the towns from New-Haven to New-York.

The efforts in New-Hampshire and Rhode-Island, though they ought to be recorded, I pass over them, and hasten to Massachusetts; and here I want to write a volume. Here the clergy, and principal gentlemen among the laity, were high Churchmen indeed. Passive obedience and non-resistance, in the most unqualified and unlimited sense, were their avowed principles in government; and the power of the Church to decree rites and ceremonies, and the authority of the Church in controversies of faith, were explicitly avowed. I

know not where to begin, nor when to end. The anecdotes which I could relate, as an eye and an ear witness, would be innumerable. This north precinct of the large and ancient town of Braintree, now called Quincy, in which I was born and bred, and in which my father, grandfather, great-grandfather and great-great-grandfather, lived, died, and lie buried, was a very focus of Episcopal bigotry, intrigue, intolerance, and persecution. I could introduce here a *dramatis personæ* of names, which I will not now commit to paper, and entertain you with plots and intrigues, which would compose a comedy, equal to any of Moliere or Shakspeare, if corruption, prostitution, and dupery can compose a comedy. Waving this for the present, we will proceed to Cambridge. Several branches of our Braintree family of Vassals had removed and planted themselves in the very front of the university, and they must have an Episcopal church. Our Braintree family of Apthorps instantly turned their attention to that seat of the muses and dissenters. Mr. East Apthorp, hot from Oxford, and still more warmed by holy orders from Episcopal hands, returned to his native country; and soon after arose a splendid edifice, as it was then thought, which every body immediately concluded was intended for an Episcopal palace, and in time for a Lambeth. All sensible men knew that this system could not be effected but by act of parliament, and if parliament could do this, they could do all things; and what security could Americans have for life, liberty, property, or religion?

The Society for Propagating the Gospel had long perverted their resources from the original design, to the support of Church of England ministers. Upon the death of Dr. Miller of Braintree, a satirical irony appeared in a newspaper, the point of which turned upon this abuse of the society's resources. This *jeu d'esprit* soon pro-

duced an explosion. Mr. Apthorp came out with an eloquent and zealous pamphlet. Dr. Mayhew appeared with his comparison between the charter and conduct of the society, showing their non-conformity with each other. The controversy soon interested all men, spread through America and in Europe, brought forward the aged Dr. Johnson, and at last the archbishop of Canterbury.*

* The great and good Archbishop Secker, in his answer to Dr. Mayhew, says: "The members of every church are, according to the principles of liberty, entitled to every part of what they conceive to be the benefits of it, entire and complete, so far as consists with the welfare of civil government; yet the members of our church in America do not thus enjoy its benefits, having no Protestant Bishop within 3000 miles of them; a case which never had its parallel before in the Christian world. Therefore it is desired that two or more Bishops may be appointed for the colonies, to reside where his Majesty shall think most convenient; that they may have no concern in the least with any persons who do not profess themselves to be of the Church of England, but may ordain ministers for such as do; may confirm their children, when brought to them at a fit age for that purpose, and take such oversight of the Episcopal clergy, as the Bishop of London's commissaries in those parts have been empowered to take, and have taken, without offence. But it is not desired in the least that they should hold courts to try matrimonial or testamentary causes, or be vested with any authority, now exercised by Provincial Governors, or subordinate Magistrates, or infringe or diminish any privileges and liberties enjoyed by any of the laity even of our own communion. *This is the real and only scheme that hath been planned for Bishops in America; and whoever hath heard of any other, hath been misinformed through mistake or design.*" *Archbishop Secker's Works*, VI. p. 393. Dublin, 1775.

These were the opinions entertained in England; the following proposals will show what was thought of the subject in America:

Proposals relating to American Bishops, sent to England in 1760.

As the chief obstruction to the settling Bishops in America arises from an apprehension here that the several colonies abroad would be unwilling to have Bish-

All denominations in America became interested in it, and began to think of the secret latent principle upon which all encroachments upon us must be founded; the power of parliament over the colonies was discussed every where, till it was discovered that it had none at all; a conclusion still more forcibly impressed upon the people by the Canada bill, by which the Roman Catholic religion and Popish bishops were established in that province, by authority of a British parliament. The people said, if parliament can do this in Canada, they can do the same in all the other

colonies; and they began to see, and freely to say, that parliament had no authority over them in any case whatsoever.

JOHN ADAMS.

For the Connecticut Courier.

MR. EDITOR,

In your paper of the 12th instant there is a letter from John Adams, late president of the United States, to the Rev. Dr. Morse, in which the author undertakes to show, in his usual strong, querulous, and egotistical manner, that the apprehension of Episcopacy fifty years ago, contributed as much as any other cause, "to a right understanding of the authority

ops among them, from a jealousy that introducing ecclesiastical power among them may interfere with some rights which, by custom, or by acts of their respective assemblies, are now vested in other hands; it is become necessary, in order to know their sentiments, to inform them rightly in this case.

Their objections (if they have any) must be, as is supposed, upon one or all the following accounts.

1. With respect to the coercive power such Bishops may exercise over the people in causes ecclesiastical.

2. With respect to the interest or authority of the Governors there.

3. With respect to the burthen that may be brought upon the people, of supporting and maintaining Bishops there.

4. With respect to such of the colonies where the government is in the hands of the Independents, or other dissenters, whose principles are inconsistent with Episcopal government.

As these objections are all founded upon a misapprehension of the case, it may be proper to have it understood,

1st. That no coercive power is desired over the laity in any case; but only a power to regulate the behaviour of the Clergy who are in Episcopal Orders, and to correct and punish them according to the law of the Church of England, in case of misbehaviour or neglect of duty; with such power as the Commissaries abroad have exercised.

2dly. That nothing is desired for such Bishops that may in the least interfere with the dignity, or authority, or interest of Governor, or any other officer of state. Probate of wills, licence for marriage, &c. to be left in the hands where they are, and no share of the temporal government is desired for the Bishops.

3dly. The maintenance of such Bishops not to be at the charge of the colonies.

4thly. No Bishops are intended to be settled in places where the government is in the hands of dissenters, as in New-England, &c. but authority to be given only to ordain Clergy for such Church of England congregations as are among them, and to inspect into the manners and behaviour of the same Clergy, and to confirm the members thereof.

It is proposed to the society to recommend to such of their members as have correspondence abroad, to acquaint their friends with these particulars, in order to know the sense of the people there, when duly informed of the case; and to know what other objections they may have to the said proposal.

We, the subscribers, having read the foregoing objections, are not able to collect any others made by the dissenters here against resident Bishops in America, but what are herein contained; and notwithstanding these objections, we are heartily desirous that Bishops should be provided for the plantations, and are fully persuaded that our several congregations, and all other congregations of the Church of England in New-England, are earnestly desirous of the same

TIMOTHY CUTLER,
EBENEZER MILLER,
HENRY CANER,
CHARLES BROCKWELL,
WILLIAM HOOPER.

Boston, (N. E.) Nov. 28, 1730.

Life of Dr. Johnson, p. 169. New-York, 1808. The whole of this work is well worth reading. See *Daicho's Church of South-Carolina*, pp. 417—425. Ed. Gorp. Mess.

of parliament in the colonies." Upon some of the singular, and, till now unheard-of assertions of this letter, I wish to trouble you with a few remarks, not intending to pursue the subject any further.

It has been a characteristic of this celebrated man, that of late years he has sought to have his arrogant and unsupported assertions pass current against the general voice of history, and the general belief and declarations of those who took part with him in the events of the early days of our nation. His assertion to Mr. Niles of Baltimore, that he "considered the true history of the revolution to be entirely lost, except in a few pages of Dr. Witherspoon's works," is sufficient to explain and support this opinion.*

Another characteristic of his appears in his inability, at any time, to speak well of those who, in any prominent circumstances, have the misfortune to differ from him. Those who remember him as a political man, will need no proof of this; and those who wish evidence of it in religious matters, are referred to a letter of his, published a year or two since, in the Unitarian Miscellany at Baltimore, in which he manifests a childish irritation towards those who cannot believe that Unitarianism either is, or is to be, the universal religion; and further, I refer them to the letter which is the occasion of these remarks.†

In the third paragraph of this letter

* See Niles Register for 1817.

† A remark of Mr Timothy Pickering, in the introduction to his Review of the Correspondence between Mr. Adams and Mr. Cunningham, is here happily applicable. "In analyzing the 'Correspondence,' and some other letters of Mr. Adams written at the same period, it will be seen with what facility, and how little truth, he could represent facts and occurrences concerning persons who were the objects of his hatred. This may serve to put on their guard, readers of all his productions, whether already written, or which may hereafter appear, during his life, or after his death." Edit. Gos. Mess.

he gives his correspondent a singular specimen of his powers for *inferring*. "If parliament," says he, "*can* erect dioceses and appoint Bishops," (i. e. if they can authorize a bishop to exercise ecclesiastical jurisdiction in a given district,) "they *MAY* introduce the whole hierarchy, establish tithes, forbid marriages and funerals, establish religion, forbid dissenters, make schism heresy, impose penalties extending to life and limb, as well as liberty and property:" now why did he not add, that they *MIGHT* not stop even here, but *MIGHT* also erect the inquisition in the colonies, or at least gratify the faithful with an occasional *auto de fe*. So much prejudice has been excited upon this subject, that I may not perhaps be credited, when I assert that the parliament never did establish tithes, even in England, in any other sense than making recoverable by law, what had been conveyed, by charter from the king, long before the existence of a parliament, and when, according to the best authorities upon English law, he "had all the lands of England in *demesne*." In this favoured country, before and since the revolution, have we not seen, in some instances, marriages restricted to magistrates, in others, to the clergy, qualified in this or that manner? Have we not seen religion established in effect, and even in law, as perfectly as *at the same period*, it was in England? And that; not in Virginia and other southern states only, but in Connecticut and in Massachusetts? Dissenters forbid in the same degree, and schism made heresy, to the same extent? What folly is shown, then, in such idle allegations, and inferences! And yet Mr. Adams, setting all these apprehensions, to the score of Episcopacy only, suggests this as a field for our historians! Does he think that we are now too happy as an united people—that we have buried too soon our religious animosities—that he would have them blown again into a flame?

Mr. Butler, the author of a history of the United States, is of a disposition, *as that work evinces*, to enter this "field of investigation," if Mr. Adams will but teach him grammar, and show him the difference between good and bad English.

In "opinions, principles, tempers, designs, intrigues, and arbitrary exertions of power," I am of opinion, Mr. Adams to the contrary notwithstanding, that the members of the Church of England, particularly in the northern colonies, were far too weak, too much scattered, and in general too powerless, to make any injurious display. In these respects they were more sinned against than sinning. Mr. Adams' own statements in a measure prove this; for what could they do in these points, who, in proportion to the rest of the community, were only as *one to fifteen*? All the other denominations had separated, at different periods, from the Church of England. Did they leave her in love? Did they cover her defects with the mantle of charity? Did they extend the hand of Christian fellowship to her children, and allow them to dwell by them in confiding peace? Let the answer be sought, not from Mr. Adams, but from Trumbull and Belknap, from Hutchinson and Minot.

Mr. Adams says, "the Churchmen were the *real dissenters*." What made them such? They were one among many denominations, entitled to equal respect, upon the principles which he lays down, and which rather belongs to the present time, than to the time to which he refers. On the other hand, the Church of England in its ecclesiastical constitution was by far the most ancient, and the others were in principle, and in fact, separatists and dissenters from it. No contempt could be intended by Churchmen in the use of this term, for it was prevalent as a suitable general appellation throughout the British dominions, and was the distinction

made in the laws, not only of England, but of several of the colonies.

Mr. Adams thinks it worthy of inquiry whether the *Act of Uniformity* was not in force in the southern states, as, he says, (though, as I think, incorrectly,) it was in Virginia. I do not know that any beneficial object could be answered by the inquiry, unless it be to show his conjectures to be incorrect. Bishop White, who has preserved to an age nearly equal to that of Mr. Adams, the character which he gives of his youth, "of behaving with uniform candour, moderation, and decorum," says, in his *Memoirs of the Episcopal Church*, page 4, "In Maryland and Virginia the Episcopal Church was much more numerous, and had legal establishments for its support. It was especially numerous in those parts of the said provinces which were settled when the establishments took place; for in the more recently settled counties, the mass of the people were of other communions, scarcely known among them in the early period of their histories." In Maryland there were churches for Roman Catholics, Presbyterians, and Lutherans, long before the revolution; in the States south of Virginia, the Episcopal Church was not established by law.*

Mr. Adams says, that "in New-York the Church of England displayed its essential character and intol-

* This is a mistake. "At a General Biennial Assembly held at Little River, [N. Carolina,] begun Nov. 17, 1715," an act was passed "for establishing the Church, and appointing select vestries." In this act nine parishes were laid off, and vestries appointed with instructions to procure able and godly ministers, qualified according to the ecclesiastical laws of England." *Troll's Ecclesiastical Laws*, p. 83. Lond. 1721.

In South-Carolina an act was passed Nov. 30, 1706, "for the establishment of religious worship in this province, according to the Church of England, and for the erecting of Churches for the worship of God," &c. *Dulcho's Church of South-Carolina*, pp. 56. 75. 439. *Ed. Gosp. Mem.*

ance." "The royal governors had such overbearing influence, that they dared to grant *large tracts of fertile lands* to the Church of England, and laid the foundation for the *ample riches* they still hold; while no other denomination could obtain any." Can Mr. Adams or his correspondent inform us of the particular instances, and what has become of these *large tracts and ample riches*? In the city of New-York, indeed, when but a small and insignificant town, a few acres were given as a glebe to Trinity Church, at that time the only English Church of *any* denomination: this has become of great value, in consequence of its being now in the heart of the city, though not within its limits when given to the Church. This property has been liberally used in the support of missionaries, and endowment of churches in various parts of the state. The ground on which Columbia College stands was a part of that glebe, given for that purpose by the vestry.* Is there another instance upon record, of any land given by the civil authority of that state to the Church of England?

Mr. Adams tells his correspondent that "great exertions were made in New-York to propagate Anglican Episcopacy in Connecticut, and that the famous Dr. Cutler, and the more famous Dr. Johnson, and his still more celebrated son, were employed with success in that service." Is this history, or is it romance? Dr. Cutler was born at Charlestown, graduated at Harvard College, was ordained as a Congregational minister at Stratford, Connecticut, in 1710; was elected rector or president of Yale College in 1720; renounced his rectorship and

ministry, and went to England for Episcopal ordination in 1722; on his return, became minister of Christ's Church, Boston, and there continued 42 years, till his death in 1765. During his residence in this state he was a congregationalist, and left it on becoming an Episcopalian. In what way can Mr. Adams show that he was employed in the manner he asserts, while resident at Boston? Dr. Elliot, whose opportunities for information were fully equal to his, says, in his Biographical Dictionary, that "people of every denomination looked upon Dr. Cutler with a sort of veneration." This however could not be the case if Mr. Adams' assertion be true. Dr. Johnson also renounced his Congregational ministry, accompanied Dr. Cutler to England, and on his return took the charge of an Episcopal congregation of about 30 families at Stratford, which had been previously gathered. He officiated in that parish, and when desired, in the neighbouring towns, for many years. Doubtless, the Church of England was increased by his exertions and ministrations: but who can cast deserved reproach upon him, or upon his highminded and talented son? Not Mr. Adams surely!

But for the purpose of making the Episcopalians of Massachusetts appear to be the most intolerant and arbitrary men of the time, he *wants to write a volume*, he knows *not where to begin, nor where to end*; he could tell *innumerable anecdotes*. He does begin, however, with the "north precinct of Braintree," now Quincy, where, he says, his "father, grandfather, great-grandfather, and great-great-grandfather, lived, died, and lie buried," and which, he adds, "was a very focus of Episcopal bigotry, intrigue, intolerance, and persecution." Well, Sir, many of *my* ancestors, to generations as remote as his, "lived died, and lie buried," in the same "large and ancient town of Braintree;" some of them were the parish-

* [Trinity church also largely endowed a charity school, and an institution for the "promotion of religion and learning:" it was liberal to a degree that threatened serious injury to itself. The Dutch Presbyterian Church, in various parts of this state, was liberally endowed by the Dutch government when in power. Ed. C. J.]

ioners of his ancestors, and now sleep by their side. None of them were Churchmen: and I may assert that the alleged "bigotry, intrigue, intolerance, and persecution," could, with a much greater show of justice, be charged against the father of Mr. Adams and some of his parishioners. If this point were really of any importance in the history of our country, I would ask that the circumstances might be fully investigated. Will even Mr. Adams deny, that, not only at Braintree, but elsewhere in Massachusetts, and for a long time antecedent to the revolution, Episcopalians were considered as intruders? That social, and even civil rights were, in a considerable degree, withheld from them? Has he never heard, that they were not permitted, in the first instance, to build a church in Boston, till they had applied to the king for his interference? And are efforts to shake off such oppression, and to withstand the yoke, to be stigmatized by a modern American with such names as "*corruption, and prostitution, and dupery?*" And does such a charge as this against those of Braintree come with a good grace from the son of the Congregational minister of that place, who, being affected in his income by every secession from his own congregation, could not be expected to look with a very favourable eye upon the new and increasing Episcopal Church, planted in his parish almost in defiance of authority; or at the progress of opinions and practices, which, should they become, as it was feared, generally prevalent, boded ruin to his own Church? The Vassals, Apthorps, and Millers were highly respectable families, and among the most prominent of that day: they were Episcopophians, and can it be wonderful that they should use their influence in favour of their own church, especially at a time and place where, as is notorious, it was persecuted and oppressed? To assert this, would be to allege that men are not usually ac-

tuated by the motives which are most probable, because most natural to their condition. Some of the family of Vassals removed to Cambridge, Mr. Adams does not tell us why, but he says that there "*they must have an Episcopal Church.*" Was this an extraordinary desire? In Rome, says the adage, you must do as Romans do: and so, in effect, says Mr. Adams. But when they had a church, they wanted a minister, and Mr. East Apthorp, as Mr. Adams says, "hot from Oxford, and still more warmed by holy orders from Episcopal hands, settled among them." Somebody built a house, and this house made "every body" afraid, if we believe Mr. Adams, that it was built for an archbishop, or at least for a bishop. The *jeu d'esprit* which Mr. Adams alludes to, was most probably written by himself, and was an effusion of the spleen which the state of things in Braintree had produced, and which, it was supposed, might vent itself safely after the death of Dr. Miller, the pastor of the Episcopal church there. The controversy which ensued had, in my opinion, little, if any, concern in drawing the thoughts of the American people to the nature of the power of parliament. Our historians are correct in assigning the *stamp act*, which was passed while this controversy was pending, as the true cause. Mr. East Apthorp afterward went to England, where he was highly respected, and where he distinguished himself by some able theological works.

It is a fact, Mr. Editor, which may not be known to many of your readers, that, prior to the revolution, there were very few members of the Episcopal Church in Massachusetts; in the whole, not a dozen congregations, and three-fourths of these very small. Still this small body of people, although respectable in character, were regarded with distrust and jealousy, and denied the full and free exercise of their religion. For want of a bish-

op, whom, even in his humblest and most unpretending character, they were prevented from having, by the boundless hostility of those who were enjoying all the advantages of their own ecclesiastical systems, they were obliged to send to England, in all instances, to obtain clergymen for their churches. As early as 1756, seven young men, of respectable attainments, belonging to the northern colonies, who had gone to England for ordination, had perished away from their friends before they could return. Many other difficulties and sorrows grew out of their want of this officer. No sooner, however, did they complain of this grievance, or ask, even in the most humble terms, to the enjoyment of equal privileges with their fellow-men, than there were found individuals ready to raise a clamour as great as if the whole hierarchy of the realm of England, with all its appendages and powers, was to have been transferred hither for the very purpose of trampling under foot the rights of the people. In the same spirit, Mr. Adams appears desirous, after the lapse of half a century, when even the Episcopalians have ceased to talk of their wrongs, to charge upon the submissive and abused Churchmen of that period, the *corruption, prostitution, and dupery*, which he plainly asserts was characteristic of those within his father's parish at Braintree. Are his animosities indeed so enduring? He is now upwards of fourscore years of age, and would be better employed in preparing for another world, to which he must soon pass, than in retailing again, by whomsoever tempted, the ebullitions of his youthful spleen, or in repeating the part he had played when young in the quarrels of a country parish.

W.

St. Stephen's Md. Jan. 21, 1825.

Both Testaments refer to Jesus Christ; the former as its hope; the latter as its example; and both as their centre. Pascal.

A PICTURE

OF THE FEMALE CHARACTER FORMED BY
RELIGION AND KNOWLEDGE.

Extracted from a Sermon of Bishop Horne, vol. V.

THE picture with which I shall present you, among other advantages, has that of antiquity. It was drawn by a masterly hand near three thousand years ago. It may be necessary, therefore, to remove some of the effects of the time, and retouch the lines that have been clouded and obscured by length of years; in plain terms, to explain some parts of the description, which relate to ancient manners and customs, and show how they may be usefully applied to those of our own age and country. The description I mean, is that left us of a virtuous woman, by the wisest of men, in the last chapter of the book of Proverbs; a description which all mothers and mistresses should teach the female pupils under their care to read and learn by heart.

Prov. xxxi. 10. "Who can find a virtuous woman? for her price is far above rubies." Such an one is to be found, but not without some care and diligence in the search. She is well worth the pains taken in the forming her, and more to be valued by her happy possessor than the brightest diamond in the mines of the east.

11. "The heart of her husband doth safely trust in her, so that he shall have no need of spoil." A well nurtured woman is man's best and truest friend. Her fidelity is inviolable as the covenant of the Most High, and her purity unsullied as the light of heaven. Absent, as well as present, her husband relies upon her for the preservation of his possessions, and of herself, the dearest and most precious of all. With such a steward at home, freed from care and anxiety, he goes forth to his own employment, whatever it may be. He has no occasion to rob others by sea or land; to plunder provinces or starve nations. Instead of her squandering

his substance to gratify her own vanity and folly, the economy of his wife furnishes the supplies, and nothing is wanting in due time and place.

12. "She will do him good, and not evil, all the days of her life." She will never abuse this confidence reposed in her, but endeavour to render herself daily more worthy of it. And even if her endeavours should not always meet with the desired success; if the good man should sometimes happen to be out of spirits or out of temper; she will not therefore become so too. Her cheerfulness will revive and restore him. She will still "do him good, and not evil," while he lives; and if she survive him, will continue to show the same attention and regard to his family and to his character. "My Servius," said the Roman Valeria, holding in her arm the urn which contained the ashes of her husband—"my Servius, though dead to the rest of the world can never be otherwise than alive to me."

Solomon's description of a virtuous woman consists of twenty-two verses. It is well worthy your observation, that eleven of these verses (half the number) are taken up in setting forth her *industry* and the effects of it. I shall recite all these together, that you may see what a variety of magnificent language is made use of, to describe her different employments, to recommend simplicity of manners, and make good housewifery and honest labour to be admired, in the rich and noble, as well as the poor and obscure among women. For you must bear in mind, that in works of the several kinds here mentioned, queens and princesses, of old time, disdained not to be occupied. You will likewise be pleased to consider, that if the rich are exempted from the necessity of working for *themselves*, they cannot be better employed than in working for the *poor*; since "the coats and garments, made by the charity of Dorcas, were judged the

best proofs of her goodness, that could be submitted to the inspection of an Apostle."

13. "She seeketh wool and flax, and worketh willingly with her hands. 19. She layeth her hands to the spindle, and her hands hold the distaff. 17. She girdeth her loins with strength, and strengtheneth her arms. 15. She riseth also, while it is yet night, and giveth meat to her household, and a portion to her maidens. 27. She looketh well to the ways of her household, and eateth not the bread of idleness. 21. She is not afraid of the snow for her household; for they are all clothed with double garments. 22. she maketh herself coverings with tapestry; her clothing is silk and purple. 24. She maketh fine linen and selleth it; and delivereth girdles to the merchant. 18. She perceiveth that her merchandize is good: her candle goeth not out by night. 14. She is like the merchant ships; she bringeth her food from afar. 16. She considereth a field and buyeth it; with the fruits of her hands she planteth a vineyard." On account of this her marvellous and unceasing diligence, with the many and great advantages derived thereby to her family, well may it be said, as it is said of her, 25. "Strength and honour are her clothing; and she shall rejoice in time to come."

But the honour is not confined to herself. It extendeth to her friend and companion in life; 23. "Her husband is known in the gates, when he sitteth among the elders of the land;" that is, he is known as her husband; as a man blessed with such a wife; as indebted, perhaps, for his promotion, to the wealth acquired by her management at home; (for honours are seldom open to the poor;) for the splendour and elegance of his apparel, to the labour of her hands; and it may be, for the preservation and establishment of his virtue and integrity, to the encouragement in all that is holy, and just, and good, furnished

by her example as well as her conversation, the nature of which is thus described:

26. "She openeth her mouth with wisdom, and in her tongue is the law of kindness." She thinks before she speaks; and, therefore, neither introduces a bad subject, nor disgraces a good one by an improper manner of discoursing upon it. And as charity reigns in her heart, nothing that is uncharitable proceeds out of her mouth: all is lenient and healing. To express the whole in a few words, she says nothing that is foolish, nothing that is ill-natured. But her charity is shown in deeds as well as words—

20. "She stretcheth forth her hand to the poor; yea, she reacheth forth her hands to the needy." This is yet another good effect of her economy and management. She is not only able to provide plentifully for her family and household, but has always something in store for the poor. Since what avails a charitable disposition, where vanity, folly and extravagance have taken away the power to exert it? In vain is "the hand stretched out," when there is nothing in it.

Having duly considered this finished character of the virtuous woman, we shall not be surprised at the praise bestowed upon it, in the remaining verses of the chapter.

28. "Her children rise up, and call her blessed; her husband also, and he praiseth her," saying, 29. "Many daughters have done virtuously; but thou excellest them all." Happy the children of such a mother; they will be willing proofs of the care taken by her in their education, when she taught them to walk, by the paths of honour and virtue, to the mansions of rest and glory. Happy the husband of such a wife who sees all things prosper under her direction, and the blessing of Heaven derived to his family through her. They will all join in proclaiming, that among women who do well, honour is chiefly due to

the virtuous and diligent wife, the affectionate and sensible mother.

30. "Favour" or rather, gracefulness "is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised." A graceful person, and a set of fine features, are valuable things, but they are not always to be trusted; they may conceal tempers and dispositions very different from those one should have expected to find: and bitterer than wormwood must then be the disappointment of the man who has been directed to his choice by no other considerations. This, I say, *may* be the case. It is not often so, let us hope. God forbid it should. The face ought to be an index to the mind, and when all is fair without, as it is said of the king's daughter in the psalm, "all should be glorious within." But, let beauty have its due praise, and suppose what you will of it—suppose all that the poets say of it to be true; still, the wise man tells, it is *rain*, it is in its nature transient, fleeting, perishing; it is the flower of the spring, which must fade in autumn; and when the blossom falls, if no fruit succeed, of what value, I pray you, is the tree? The grave is already opening for the most elegant person that moves, and the worms are in waiting to feed on the fairest face that is beholden. Labour, then, for that which endureth for ever: let your chief pains be bestowed on that part of the human composition which shall flourish in immortal youth, when the world and all that is in it shall disappear, and come no more into mind. "A woman that feareth the Lord, she shall be praised.

31. "Give her of the fruit of her hands, and let her own works praise her in the gates."

The crown which her own hands have thus formed shall be placed upon her head, as it were by general consent, even in this life; and her good deeds, celebrated in the public assemblies, shall diffuse an odour grate-

ful as the smell of Eden, as the cloud of frankincense ascending from the holy altar. When her task is ended, the answer of a good conscience, and the blessings of all around, sweeter than the sweetest music, shall chant her to her repose; till awakened on the great morning of the world, descending angels shall introduce this daughter of Jerusalem into the joy of her Lord.

Such is the female character, and such the importance of forming it by education.

ORIGINAL LETTER FROM DR. SAMUEL JOHNSON,

NOT PUBLISHED IN HIS WORKS, OR ANY LIFE OF HIM.

March 17th, 1762. (O. S.)

DEAR SIR,

Notwithstanding the warnings of philosophers, and the daily examples of losses and misfortunes, which life forces upon us, such is the anticipation of our thoughts of the business of the present day—such the resignation of our reason to empty hopes of future felicity, or such our unwillingness to foresee what we dread, that every calamity comes suddenly upon us, and not only presses as a burden but crushes as a blow.

There are evils which happen out of the common course of nature, against which it is no reproach not to be provided. A flash of lightning intercepts the traveller in his way. The concussion of an earthquake heaps the ruins of cities upon their inhabitants. But other miseries time brings though silently yet visibly forward by its own lapse, which yet approaches unseen, because we turn our eyes away, and they seize us unresisted, because we would not arm ourselves against them, by setting them before us.

That it is in vain to shrink from what cannot be avoided, and to hide that from ourselves which must some-

times be found, is a truth which we all know, but which we all neglect; and perhaps none more than the speculative reasoner whose thoughts are always from home, whose eye wanders over life, whose fancy dances after meteors of happiness kindled by itself, and who examines every thing rather than his own state.

Nothing is more evident than that the decays of age must terminate in death. Yet there is no man (says Tully) who does not believe he may live another year, and there is none who does not, upon the same principle, hope another year for his parent and his friend; but fallacy will be in time detected; the last year, the last day, will come; it has come and is past! "The life which made my own life pleasant is at an end, and the gates of death are shut upon my prospects."

The loss of a friend on whom the heart has fixed, and to whom every wish and endeavour tended, is a state of desolation in which the mind looks abroad impatient of itself, and finds nothing but emptiness and horror. The blameless life, the artless tenderness, the native simplicity, the modest resignation, the patient sickness, and the quiet death, are remembered only to add value to the loss—to aggravate regret for what cannot be amended—to deepen sorrow for what cannot be recalled.

These are the calamities by which Providence gradually disengages us from the love of life. Other evils fortitude may mitigate; but irreparable privation leaves nothing to exercise resolution or flatter expectation. The dead cannot return, and nothing is left us here but languishment and grief.

Yet such is the course of nature, that whosoever lives long, must outlive those he loves and honours. Such is the condition of our present existence, that life must one time lose its associates, and every inhabitant of the earth must walk downward to the grave alone and unregarded, without

any partner of his joy or grief, without any interested witness of his misfortunes or success. Misfortune indeed he may yet feel—for where is the bottom of the misery of man! but what is success to him who has none to enjoy it! Happiness is not found in self-contemplation; it is perceived only when it is reflected from another.

We know little of the state of departed souls, because such knowledge is not necessary to a good life. Reason deserts us at the brink of the grave, and gives no further intelligence. Revelation is not wholly silent. "There is joy among the angels in Heaven, over one sinner that repenteth." And surely the joy is communicated to souls disentangled from the body, and made like angels.

Let hope, therefore, dictate what revelation does not confute—that the union of souls may still remain: and that we, who are struggling with sin, sorrow and infirmities, may have our part in the attention and kindness of those who have finished their course, and are now receiving their reward.

These are the great occasions which force the mind to take refuge in religion. When we have no help in ourselves, what can remain but that we look up to a higher and greater power? And to what hope may we not raise our eyes and hearts, when we consider that the greater power is the best?

Surely there is no man, who, thus afflicted, does not seek succour in the Gospel, which has brought life and immortality to light! The precepts of Epicurus, which teach us to endure what the laws of the universe make necessary, may silence, but cannot content us. The dictates of Zeno, who commands us to look with indifference on abstract things, may dispose us to conceal our sorrow, but cannot assuage it. Real alleviation of the loss of friends, and rational tranquillity in the prospect of our own dissolution, can be received only

from the promise of him in whose hands are life and death, and from the assurances of another and better state, in which all tears will be wiped from our eyes, and the whole soul filled with joy. Philosophy may infuse stubbornness, but religion only can give patience.

SAMUEL JOHNSON.

Miscellaneous Intelligence.

Convention of Pennsylvania.—The forty-first Convention of the Protestant Episcopal Church in the Diocese of Pennsylvania, was held in St. Paul's Church, Philadelphia, from the 10th to the 13th May, 1825, both days inclusive. There were present, the Bishop, 30 Presbyters and Deacons, and Lay Delegates from 31 Congregations.

The Church in this Diocese consists of the Bishop, 40 Presbyters and Deacons, and 53 Congregations.

The Right Rev. Dr. White is President of the Convention, *ex officio*, and the Rev. H. De Lancey, Secretary.

Besides the usual conventional address, the Bishop delivered a charge to the clergy.

The Parochial Reports give the following result: Marriages, 173; Baptisms, 750; Burials, 336; Communicants, 1772; Sunday School Scholars, 908.

Confirmed by the Bishop in the preceding year, 188.

The Episcopal Fund on May 3, 1825, amounted to \$9,206 88.

We recommend to our readers the following extracts from the address of the venerable Bishop White:

"The Bible Society of Philadelphia, although not especially under the control of members of our communion, continues to command the countenance of the clergy of this diocese; who wish to encourage liberal subscriptions to so important an object. But it may be presumed,

that while, on the one hand, we disapprove of the endeavours said to be elsewhere put in operation, to pervert the institution of Bible Societies from the singleness of their professed design, that of distributing the Bible without note or comment, we do not adopt the untenable opinion, that notes and comment's, as also expositions by the ministers of the gospel, for the unfolding of the sense of the sacred text, are needless; such services being left by this society to the endeavours of other societies, and of individuals." * * * * *

"The fund for the support of a future Bishop does not increase, in proportion to the claims which are made from the various parts of the diocese for the service of their diocesan. He who now fills the station may be permitted to wish, that his successor may not for a long time suffer under the conflicting duties of an Episcopal and of a pastoral connexion;* but he is obliged to

confess, that his expectations are not sanguine, when he remarks, how few of the congregations in the diocese have contributed to the future usefulness of the Episcopacy, in this parti-

conflicting duties of an Episcopal and pastoral connexion." How these duties do conflict, it cannot be difficult for any one, who has any knowledge of the offices to which they belong, to conceive: and were it so, the testimony here given, of one who, for so many years, has borne this burden, would make the matter plain. The truth is, the duties of an Episcopal and pastoral connexion, cannot be steadily fulfilled by the same person. In the performance of the one or the other, there must, under the most favoured circumstances, be a painful sense of unavoidable deficiency. We believe that for the first twenty years of his administration of the Episcopal office, the Bishop of Pennsylvania was prevented by the paramount claims of his congregations in Philadelphia, from extending his duties beyond them, except in a comparatively few and rare instances. With the anxieties and labours of a particular parochial ministry on his mind, it is not easy to conceive the practicability of a full discharge of the obligations which belong in an especial manner to him who administers the Episcopal office. There is indeed an active energy and zeal, sometimes, but very rarely to be found, which will bear this complicated burden with conspicuous usefulness and honour. It can be, however, for a comparatively too short term of life: and what, moreover, might not such energy and zeal have been able to effect, of greater service to the church, under circumstances, that would have disembarrassed them of the solitudes of pastoral obligations, and the innumerable claims and demands of a particular flock, confining the mind and perpetually wearying it with care? We might enlarge here into detail and explanation: but it cannot be necessary. Nothing can be more evident, than that the full, and, to all concerned, the satisfactory discharge of the office of a parochial minister, and that of a diocesan Bishop, embracing all their respective appropriate labours and exertions, are utterly incompatible with each other.

There is another view of the measure to which the remarks of the address, and these with which we are presuming to accompany them refer, which is not enough adverted to. We have said that it has been the necessity of our church in the United States, to exhibit the singular spectacle of Bishops dependant on a par-

* It has been the necessity of the church in these states, to exhibit the singular spectacle of Bishops bound, for the sake of their support, to particular parishes, and charged with all the functions and responsibilities of a particular parochial ministry, together with those which belonged to them in the diocesan capacity. It is for the remedy of inconveniences which such a state of things unavoidably induces, to the church at large, as well as for the relief of the individual embarrassment which it occasions to those who serve it as Bishops, that the fund was instituted to which the venerable author of this address so interestingly refers. Similar funds are instituted in other dioceses. They are, we believe, scarcely any where more prosperous than in Pennsylvania; except in Connecticut, where the support of the Episcopate is thus entirely provided for, and in New-York, where the corporation of Trinity Church has made some liberal provision in aid of that, which the Convention of the Diocese had set on foot. The object of these funds cannot easily be mistaken; and it is to be regretted, that a livelier interest in it is not indulged by the members in general of our communion. The author of the address, from which we publish the extracts above, expresses the wish "that his successor may not for a long time suffer under the

cular. Still there is a foundation laid for the accomplishing of so desirable an object." * * * * *

"In addition to my advance in years, my late danger and merciful preservation, ought to remind me, of the uncertainty of future opportunities of addressing this body, among whom I have presided on forty annual occasions, previous to the present. The same considerations, im-

ticular portion of their diocesan flock for their support. It is more than singular. It is unparalleled we believe in the history of the church. In all ages and in all places the obligation has been recognized, of providing a fund in common, or assigning revenues, for the maintenance of the Episcopal office, other than those of a particular parish. The dependence of a Bishop, whose services embrace many churches and congregations, on one only of their number, is manifestly inequitable in itself, even where the ability of that one church is conceded; for its ability for this provision, does not imply the inability of the rest combined; and nothing less than this, can justify them in an exemption from the obligation of contributing proportionately, to this great common interest.

But there is, in behalf of these funds, an appeal also to the benevolence and "brotherly kindness" of the members of the church. They are not to be supposed insensible to the anxieties and toils of their ministers in the service of their common Master: and which of them can be content, that such, as in the course of Providence, are called to the higher and more important department of the ministry, shall be oppressed with a burden of cares and labours to which scarcely any human strength is adequate; that added to the weight of years and accumulating infirmities, they shall bear a burden of cares, under which they must sink, earlier than under other circumstances their natural strength might have been exhausted, to the grave; carrying with them the painful sense of having left undone much of their Master's work, which but for the peculiar necessities of their situation, might have been performed! We are not aware that we are drawing in any degree upon imagination for an argument. It is to prevent, or put an end to, the reality of much painful solicitude arising out of its present circumstances, that the provision is required, which it is the object of these funds to create. *Ed. Gos. Mess.*

press me with gratitude for the opportunity now permitted of delivering my well weighed opinion on a very important subject: and the reason of its being delivered in this form, is, that it may be entered on your journal. If it were only for the preventing of misapprehension of my sense of the subject when expressed in conversation, the intended explicitness would seem to me justifiable; although the principal motive is to transmit a caution, whatever may be the weight of it, against future danger of disorder: and it is a satisfaction to me to anticipate, that what is to be said will remain on record, when I shall be among you no longer.

"The subject is an unauthorized ministry, on occasions for worship, exterior to the appointments of the church, and therefore erroneously supposed to render such ministry allowable.

"It would be incongruous, if, when in such a variety of ways, men associate with views to philosophical, to commercial, and to agricultural objects, and to improvements in the various departments of mechanical employment, religion only should be the field, from which there is to be banished mutual communication of counsels, originating in personal attachments, or in similarity of pursuits, or in any other causes which may prompt an interchange of sentiment, in free and friendly conversation. Your Bishop would be misunderstood, if it should be thought, that any thing of this sort is intended to be censured by him: and much more, if he should be supposed to deny the right, or rather the duty, of every Christian, male or female, to give private counsel or instruction in the concerns of religion, to those who confide in his or her knowledge or experience.

"What is meant, are those assemblies, wherein others than an authorized ministry, are set to exercise themselves in public instruction and in prayer of their own suggestion or

devising. Besides, that the irregularity of this is an unavoidable consequence from the provision of a form of admission to the ministry, grounded, as we conceive, on directions given in the New Testament; the practice is contrary to the 23d article of our church, which says, 'it is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called, and sent to execute the same.' It would be an evasion, to restrict the sense of the article to a church consecrated or otherwise set apart: both the letter and the spirit of the provision applying to every case in which people are congregated with a view to social worship.

"The 19th canon has impliedly forbidden such exercises to candidates for holy orders. They are admitted to be lay readers, under the control of the ecclesiastical authority; but are not tolerated in the obtrusion either of prayers or of discourses of their own. If persons of this description, after having been presented to the Bishop by a constituted body, as, in their opinion, possessing qualifications for the ministry, are thus restricted in their administration, it cannot be imagined that every other individual is left to his own opinion of his sufficiency.

"The contemplated brevity, prevents the sustaining of the opinion by distinguished names, which might be mentioned. Were any brought forward, especial stress should be laid on the testimonies of clergymen, who, having unguardedly given countenance to the irregularity, and having had sorrowful experience of its effects, have left lasting records of their disappointments. Some instances of this, it is intended to attach as a note to the present address."^{*}

* The Rev. Devereux Jarratt was a clergyman of the Episcopal church; and held a parish in Virginia before and during the revolutionary war, which he sur-

Convention of Connecticut.—The Convention of the Protestant Episcopal Church in the Diocese of Connecticut, was held at Hartford, on the 1st and 2d June, 1825. The journal of its proceedings has not yet come to hand.

vived. From having been eminently popular, and always preaching to crowded audiences, too large to be received within the walls of churches, he lived to see his usual number of hearers reduced to about one hundred and forty, and that of his communicants to about ten. He considered it as considerably owing to the countenance which had been given to the praying and the preaching of young men, of little knowledge and of great audacity, operated on principally by pride. This is from his second letter to the Rev. John Coleman; and published by him in a narrative of the life of Mr. Jarratt.

The late Rev. Thomas Scott, the author of a Commentary on the Bible, has also given his experience, and that of the Rev. John Newton, his predecessor in the parish of Olney, in England, to the same effect. The following is from a recent life of Mr. Scott, published by his son the Rev. John Scott. Both Mr. Newton and the elder Mr. Scott, had given countenance to the associations, found on experience to be detrimental. Of the species of religious exercises spoken of, Mr. Scott, the father, says, "Two or three effects were undeniable; first, they proved hot-beds, on which superficial and creditable preachers were hastily raised up; who, going forth on the Lord's day to the neighbouring parishes, intercepted those who used to attend Mr. Newton. Secondly, Men were called to pray in public, whose conduct afterwards brought a deep disgrace on the gospel. Thirdly, They produced a captious, criticising, self-wise spirit, so that even Mr. Newton himself could seldom please them. Fourthly, They rendered the people so contemptuously indifferent to the worship of God and the church, and many of them to any public worship in which they did not take a part, that I never before or since witnessed any thing like it." There are other passages to the same effect. (P. 306, 307.)

It will not be irrelevant, although the matter to be related is extraneous to the Episcopal Church, to go so far back as to the account given by the Rev. Cotton Mather in his "Magnalia," of the early days of New England; and to state an opinion recorded by him, concerning the beginning of the Anabaptists as a distinct society. According to him, it was the result,

Convention of Massachusetts.—The Convention of the Episcopal Church in the Diocese of Massachusetts, met in Trinity Church, Boston, June 15, 1825. The journal not having yet been received, we extract the following items from the *Gospel Advocate*: There were present 12 Pres-

byters, 6 Deacons, and Lay Delegates from 15 parishes.

The Parochial Reports give the following result: Families in 15 parishes, 821; Communicants in 18 parishes, 1221; Baptisms in 14 parishes, 257; Burials in 15 parishes, 148; Marriages in 11 parishes, 67; Sunday School Scholars in 10 parishes, 625.

The only article of general interest is, the report of a committee stating their success in raising funds by subscription, for repairing and finishing the church at Cambridge. Episcopalian youth at Harvard, will now have the opportunity of attending the worship of God their Redeemer, according to the faith and usage of the church of their fathers.

Convention of Virginia.—We stated in our last number, p. 218, that the Convention of the Protestant Episcopal Church in Virginia, was held

on the one hand, of the little stress laid on learning by that description of people, and on the other, by an insuperable barrier in the want of it, among the congregationalists, and, combining with these two circumstances, the permitted exercise of an irregular ministry in private associations. "Yea, some observed," says Cotton Mather, "that this thing"—meaning the want of learning—"was the real bottom of their combining into a distinct society by themselves, from divers parts of the colony; these men having privately exercised their gifts in meetings with applause, began to think themselves wronged, that their light was put under a bushel; and finding no remedy in our churches, they threw on a cloak of Anabaptism: and so, gained the thing they aimed at, in a disguise." (Vol. 2. p. 460.)

To this issue recorded by the historian of New-England, there is a strong similarity in the case recited of Mr. Jarratt. Coincident with the decline of his popularity, there was in his neighbourhood a great increase of a society, with whom, for admission to the ministry, very little learning was required. His gifted youths, as appears from the narrative, went off, and carried with them a great proportion of the people.

The Episcopal Church, is at this time endeavouring to raise the literary reputation of her ministry, by a systematic education in Theology. It is to be hoped, that no discouragement will be drawn from the facts now stated: but it is evident, that in proportion to her success on the one hand, and to countenance given to an unauthorized ministry on the other, the danger here recognized will be increased.

It will be the greater, on account of the discouragement wisely given to an unauthorized ministry, by some non-episcopalian denominations, among the most respectable for their numbers, and for the weight of character of their clerical and other members. This may produce a preference of our pale, for no other reason than that of gratifying the wayward propensity which has been the subject. (For such discountenance, see the *Presbyterian Magazine*, vol. 1. p. 229.)

The present editor of that very ably conducted and very popular work, "*The Christian Observer*," is the Rev. Samuel Charles Wilks. It is not here known, that this reverend gentleman has ever been an encourager of an illegitimate ministry: but his strong testimony against it, in consideration of the weight of authority in the pen from which it comes, is here given. After expressing himself in favour of well constituted parochial societies; and mentioning with applause certain societies formerly existing in England, and conducted agreeably to forms provided for them by some eminent clergymen of the establishment; and after recommending great care in instituting and in superintending such societies, he adds—"Most persons, who are versed in the religious history of the last few years, can bear record, that the tendency to deterioration is more rapid in societies of this kind, than in almost any other. Self-conceit, ostentation, jealousy, party-spirit, a love of gossiping and interference, and sometimes perhaps detraction, and even worse evils, are too apt to insinuate themselves into friendly religious societies." This is from a treatise on "*Correlative Claims and Duties*." The present writer has not access to the work; and has copied the above extract, to which similar matter from it might have been added, from "*The Gospel Advocate*" of January last, edited at Boston.

on the 19th May; but that the journal of its proceedings had not been received. As we are still without it, we extract the following items from the Family Visiter.

The Convention was attended by the Bishop and 23 Clergymen. 26 Parishes were represented. The church in this Diocese consists of the Bishop, (Dr. Moore,) 36 Clergymen, and 36 Parishes in operation. Number of Communicants reported, 957; but the Parochial Reports are "extremely imperfect." Five churches, most, if not all of brick, are building. The Episcopal Fund amounts to \$3,752 16.

Sunday Schools. The following remarks from the last report of the New-York Protestant Episcopal Sunday School Society, will be read with satisfaction.

"Before the institution of Sunday Schools among us, it is well known that there existed, and do still exist, in this city, Charity Schools, connected with the different denominations of Christians, in which religious instruction is blended with such as is purely secular. The funds for the maintenance of these schools are drawn principally from the congregations to which the schools respectively belong, but are aided and increased by an allowance from the Common School Fund of the State, varying in amount according to the number of scholars. An attempt has recently been made to deprive those schools of this portion of their support, upon the pretence that such an application of the Common School Fund is to promote *Sectarian views* and feelings; and to confine its benefits in this city to the Free Schools, where nothing that savours of the peculiarities of sect will be tolerated. It requires no very large share of discernment to perceive, that the natural operation of the principle here avowed is subversive of revealed religion

itself. Because religious instruction, if given at all, must be given according to a system; and that system, if it reject all that is peculiar to the various denominations of Christians, can be little, if at all, better than a modification of Deism. For example—The doctrines of the Trinity, and of the vicarious atonement of Jesus Christ, must be rejected, because, in reference to the followers of Socinus, they are sectarian peculiarities—The doctrine that from the beginning of Christianity there has been an order of men set apart to discharge the duties of the ministerial office, must be rejected, because, by the people styled Quakers such doctrine is denied—The Sacraments which the divine head of the church instituted, and commanded to be observed until his coming again, cannot be recognized, because the same body of Christians do not receive them. One of the great sanctions of religion, that which denounces "indignation and wrath, tribulation and anguish upon every soul of man that doeth evil," must be dispensed with, because the advocates of universal salvation deem it unscriptural—In short the very essence of Christianity must be extracted if nothing of sectarian peculiarity is to be taught. Children, whose religious instruction is of this description, will therefore either remain ignorant of the fundamental doctrines of the Gospel, or they will learn to regard them as the "traditions of men," and the inevitable consequence will be a feeling of indifference towards all that is distinctive in the Christian system. Without calling in question the purity of the motives which have influenced the advocates of this plan, it becomes the duty of every friend to pure and undefiled Christianity, to exert himself to counteract its baneful operation; for whether the attempt now making succeed or not, we should regard it as an indication of the increasing prevalence of that spirit of liberality (or rather indifference) on

the subject of religion which is so characteristic of the present age. Among the most effectual means which the providence of God places within our reach to prevent the injurious consequences of this spurious liberality, are Sunday Schools. Here superficial and erroneous views taken of Christian truth and morals, may be displaced by that "form of sound words" once delivered to the saints, and the youthful learner impressed with the necessity of continuing in the Apostles doctrine and fellowship. Here he may be taught to know "God the Father who created him and all the world; God the Son who redeemed him and all mankind; and God the Holy Ghost who sanctifieth him and all the people of God." Here he may be taught the necessity of admission into covenant with God by the rite of baptism; of the renovation of the heart and affections; and of participation in all the ordinances of the Gospel, in order to the obtaining of that grace without which "nothing is strong, nothing is holy." We, would therefore recommend Sunday Schools to the notice, the patronage and the exertions of all who wish well to our common Christianity, and especially of all who love that church which the divine Saviour purchased with his blood, as a powerful means of checking the growth, not only of sceptical and infidel principles, but to those falsely styled liberal, which in our conscience we believe are nearly allied to them. And we would impress it upon the minds of those actively engaged in the duties of such institutions, that the object of them is not human learning, except so far as it is instrumental to that which is of a higher character; that sound Christian principle is the best security for good morals; and that they are furthering the best interests of civil society, when preparing their young charge for the society "of just men made perfect." *Chr. Jour.*

Consecration of Bishop Inglis.—On Sunday, March 27, 1825, the Rev. John Inglis, D. D. ecclesiastical commissary in the Diocese of Nova-Scotia, was consecrated Bishop of that Diocese, by the Archbishop of Canterbury, on the resignation of Bishop Stanser. The Editors of the Christian Journal state, that Dr. Inglis is a native of New-York, and that his father, since Bishop of Nova-Scotia, was for many years Rector of the Parish of Trinity Church.

Churchman's Magazine. This useful and interesting work has been revived, and is now published at Middleton, Con. under the editorial superintendence of the Rev. Dr. Bronson, principal of the Episcopal Academy at Cheshire.

British and Foreign Bible Society. The twenty-first anniversary meeting of this Society was held in London, May 4, 1825. The Report states, that, notwithstanding the many difficulties which impeded the Society's operations in Russia, 450,000 copies of the Scriptures had been distributed in that empire. There had been an increased distribution in France, Germany, the Netherlands, Greece, the Ionian Islands, East-Indies, South-America and Ireland. The whole number of copies of the Scriptures, distributed in the preceding year, amounted to 80,000.

The Rev. Mr. Dwight, of Boston, the representative of the American Bible Society, stated at the meeting, "that he had just returned from a tour of 8000 miles on the continent. He had there heard much of the scarcity of the Scriptures in the countries he had visited. He had made it his business to examine into the ground of these reports. He had searched the bookstores of fifty cities to ascertain whether the Bible could be found in them, and in two instances only had he met with it, till he reached the

north of Germany. In one case it was a folio copy in ten volumes, and in the other, an imperfect copy, embracing only a portion of the New Testament."

The representative from France stated, that twenty-three auxiliaries to the Paris Bible Society, had lately been instituted.

The representative from Ireland, "stated that during the last year, upwards of 5000 additional copies of the Scriptures had been circulated in Ireland, that an increase of nearly £2000 [\$8,880] had been added to the receipts of the Hibernian Bible Society, and that 146 new auxiliary societies had been formed. A spirit of inquiry had also been exerted, which could not be repressed."

"The Treasurer's Report exhibited an income of £93,285 5s 2d [\$414,186 52] the last year, being £4,443 12s 4d [\$19,685 22] less than in the preceding year."

Distribution of the Bible. The first Society instituted in this Diocese, which embraced the gratuitous distribution of the Sacred Scriptures as one of the articles of its constitution, was the "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina." The constitution had been formed, and an address to Episcopalians circulated, on the 4th June, 1810.

Church at Greenville.—We understand that exertions are making for building an Episcopal Church in Greenville, in the upper part of this Diocese. As a place of agreeable

resort in the sickly summer months, it is an object of importance to erect a place of worship for those, who, in the lower country, have been accustomed to the service of our church, as well as for the accommodation of the resident inhabitants of our communion. Several subscription papers are in circulation, and we add with pleasure, are likely to meet with success.

OBITUARY.

DIED in Beaufort, S. C. on the 23d May last, the Rev. MASON L. WEEMS, of Dumfries, Virginia.

DIED at Marchmont, near Quebec, on the 19th June, 1825, in the 76th year of his age, the Right Rev. JACOB MOUNTAIN, D. D. Lord Bishop of Quebec. He was the first Bishop of that Diocese, and was consecrated in the year 1793. On the following day he was buried in the Cathedral Church, which was filled with sorrowing friends, who came "to pay a last mark of respect to a character so generally and so deservedly esteemed."

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. White, Bishop of the Protestant Episcopal Church in Pennsylvania. On Wednesday, the 11th May, 1825, in St. Paul's Church, Philadelphia, the Rev. Samuel Marks, and the Rev. Robert Piggot, Deacons, were admitted to the Holy Order of Priests.

CALENDAR

FOR AUGUST, 1825.

- 7. Tenth Sunday after Trinity.
- 14. Eleventh Sunday after Trinity.
- 21. Twelfth Sunday after Trinity.
- 24. St. Bartholomew the Apostle.
- 28. Thirteenth Sunday after Trinity.

ERRATUM.

A correspondent requests us to correct an error which occurred in the account of St. Philip's Church, published in our last number; viz. p. 214, col. 1, l. 22 from bottom, for 1733 read 1723. We must state that the date is correctly printed according to the copy furnished us for publication; if that be wrong, the error is not the Editors.

TO CORRESPONDENTS.

A PARISH MINISTER, No. XII. is received.